

AN
ADDRESS

FOR

Submissive, peaceable and loving living together,

Under the

Present Government,

To the People of the

COMMONWEALTH

OF

ENGLAND,

However by some called,

ROYALISTS, PRESBYTERIANS, INDEPENDENTS, OR FIFTH-MONARCHY-MEN.

By *Tho. Moore, Senior.*

Hearken unto me, that God may hearken unto you.

Let every soul be subject to the Higher Powers.

As much as is possible have peace with all men.

LONDON,

Printed by *James Cottrel*, 1656.

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To all Christian Readers.

Beloved Christians,

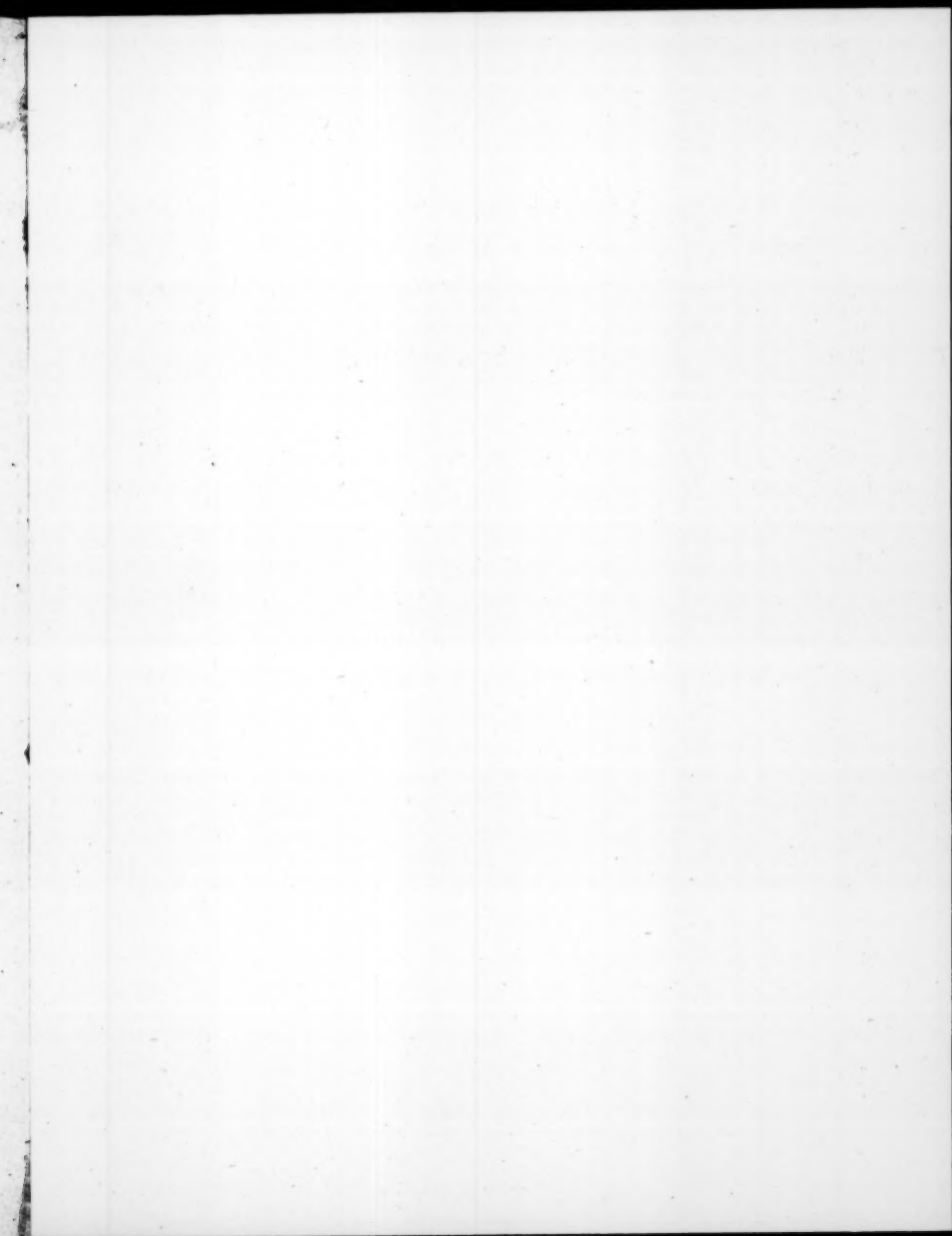


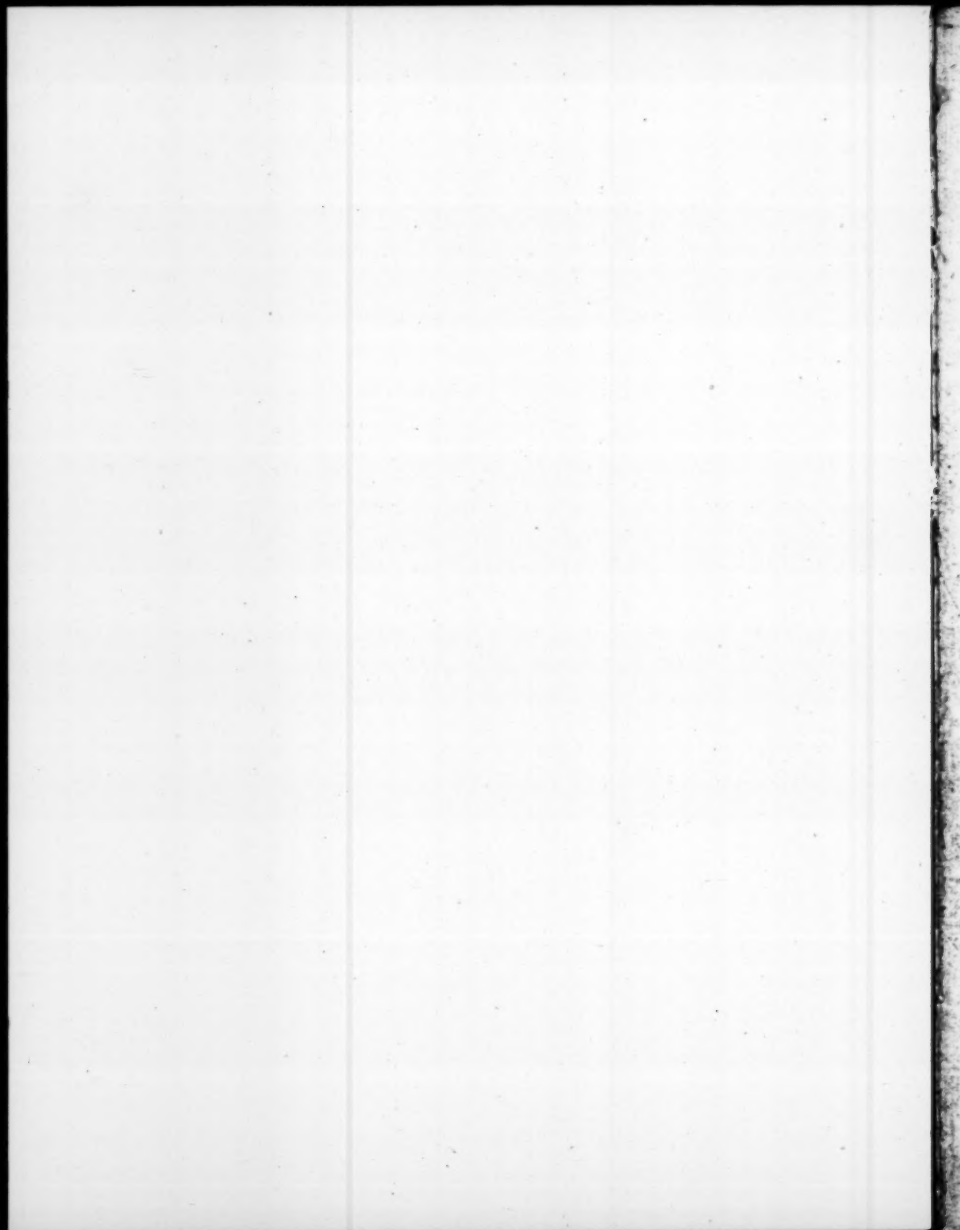
Hereas many of the People
of this Commonwealth,
have testified both their
thankfulness for, and
submission to the present
Government, by making their Addres-
ses or Recognitions to his Highness the
PROTECTOR, in one of which Recog-
nitions, my Name also is : Be not you
offended, That I in testimony of thank-
fulness to God for his Mercies in, and of
desire of Love among our selves, and
peaceable living under the present Go-
vern-

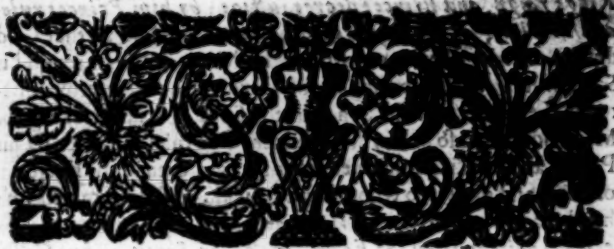
verge, do make my Address to you;
first giving my Ground, and then making
my Request to you, with endeavour of
answering what I conceive in any of us
might hinder the Acceptance. For any
weaknesses of mine in this attempt, let
Charity prevail so far to pass by, as not
to be prejudiced therewith; but that which
the Scripture calleth for, and I according
to the Scripture request, accept my bold-
ness in desiring of you: I being for peace,
I pray let none of you be for war; among
our selves; but each endeavouring peace,
that we may share in that Promise, Ble-
ssed are the Peace-makers: and so fear
God, and love one another, and live
in peace among our selves; and the God
of peace be with us: which is the prayer of
the least and unworthiest of all God's
Mercies and Servants,

Witlesey, April
7. 1656.

Tho. Moore.







Rom. 13. 1, 2.

Let every soul be subject unto the higher Powers, for there is no Power, but of God; the Powers that be, are ordained of God: whosoever therefore resisteth the Power, resisteth the Ordinance of God; and they that resist, shall receive to themselves damnation.



Mankind being fallen under sin and death, and so liable to have the curse, & death by sin deserved, executed on them all: Jesus Christ the Son of God interposing, hath for Mankind, suffered that deserved death and curse, and so redeemed Mankind from the curse of the Law: and by his Death, Resurrection, and Sacrifice offered to God, hath bought all Men of God, and is become their rightful Lord, enlightning and extending means to them, that, as they are not their own, but his; so they might live to him that is their Saviour and Lord.

And God hath given all Power and Authority to him, and all over into his dispose, and made him Lord of all, and doth by him uphold and order all things, so that it is indeed by him, (whose Sacrifice was vertuous from his first undertaking, though more manifested since acted) that the Earth is upheld, and the Inhabitants

Prov. 8. 15, 16, *taunts thereof, and the Governments among them therein : By him Kings reign, and Princes decree justice, by him Princes rule, and Nobles ; all the Judges of the earth.* And all that God doth in ordering the Sons of Men ; he doth it in and through his Son Christ, and according to the Covenant and Agreement between the Father and the Son, in the Sons first undertaking for Mankind, and so and in that manner, God ruleth for ever by his Power and his Kingdom ruleth over all ; yea, even in the Kingdom of Men, and gives it to whomsoever he will, and none can stay his hand ; and say unto him, *What dost thou ? So that promotion cometh neither from the East, West, or South : but God is Judge himself, he putteth down one, and setteth up another.* So that it is evident, That there is no power but of God. The words also here give us to understand it of the Dominion, Rule, Authority, and Power of Magistrates, called here, *The higher Powers*, as appointed and ordered by God that is the highest Power, his Son, the Great King, that is higher than the highest of them ; but doth not yet take his great Power into his own hands personally to reign with his Saints ; but as he hath given the earth to the children of men, so he giveth the Power of governing into the hands of some men, whom he calleth *Mighty Ones, or Gods* to judge among the Sons of men for God, & to give account to him, when Christ comes personally to judge : so that the Powers that in any Age or Nation are in being for Magistracy in a Commonwealth, they are of God ; and whether for mercy or chastisement, they are ordered by God in the same love, and to the gracious end, in which he gave Christ, & made him Lord. And here to understand Powers for Magistracy in a Commonwealth, is evident in the Text & Verses following, & also in the Apostles charge to *Titus* to teach the same Doctrine to Believers, *To put them in minde to be subject to Principalities, to obey Magistrates.* And *Peter* also teacheth the same, putting it as one chief part of an honest Conversation, *To submit our selves to every Ordinance of man,* (that is, humane Ordinance or Creature, viz. Princes, Magistrates, Governours, which God hath made instrumentally by Men, whether by Birth, Election or Conquest) *for the Lords sake ; whether it be to the King, as (supream ; or unto Governours, as unto them that are sent (or set in Office) by him, &c.* and shewing this to be the will of God, &c. he joyns these

these two together, *Fear God, and honour the King*; which term by the whole context appears to be the chief Governour, and those set in Office of Government by him: for, as History saith, *The chief Governours in those dayes were called Emperours*: but whether Emperour, King, Prince, Protector, Judge; all are included in saying King or chief Governour, Principalities, Powers, Magistrates: and that these Powers are the Governours of Commonwealths, is cleer; in saying, *The Powers that are, or are in being*; and so the like at any time in being: for as for such kinde of Powers, wielded with such a Sword in spiritual and Church-Affairs, though before Christ offered up the acceptable Sacrifice, there was (something like in the *Aaronical Priesthood* (though even then the Kings were in the Throne above them) yet now Christ is come; the High Priest after the Order of *Melchisedec*, remaining himself the Hgh Priest for ever, having in that no Successor, the Priesthood being changed, there is of necessity a change of that Law. And Christ hath forbidden it to all Church-Officers, in forbidding his Disciples and Apostles the having and using any such Dominion, Lordship and Titles among them, or allowing and giving it unto others. And the Apostles according to the command of Christ have disclaimed all such Lordly power, and charged all Church-Officers to do the same; nor could any Church-Officers have and exercise such a Power, till the Dragon gave his Seat, Power, and Authority to the Beast: of which Power is not here meant, and so I have no occasion in this business to treat of it; but of the Powers, or Governours of the Commonwealth, of which the Apostle directly speaketh, and so every of them, that in any Age or Nation are in being; that which is in being, possesseth of the Power, it is ordered of God, he in his Wisdom and Goodness seeth, and so ordereth it, as that which for accomplishing his ends, is fittest for us: and his will and Ordinance is, That we acknowledge his Wisdom, Sovereignty and Goodness in submitting to live peaceably and obediently under the same. And he that resisteth the Power, resisteth the Ordinance of God: whence every Soul, even of Believers; ought to be subject to the Power in being; and so the Apostles, Prophets, Evangelists and Elders, were; and the Church with all her Officers, are to be subject to the Principalities and Powers that are in being, and so to be Magistrates.

As for fleshly Objections, under pretence of Spirit, by some Believers, that which is said of the lowest in Power, being much rather to be heeded in respect of them that are higher in Power; we have answer given to them in Scripture.

1 Pet. 2. 13.

Col. 3. 21.

1 Tim. 6. 1.

If any say, *I am a Believer and made free by Christ, a Son of God; and he that sits in the Chair of Government, is an unbeliever, and so in bondage to Satan; it is not meet for him to govern me, or for me to be subject to him:*

Gal. 5. 13.

Job 4. 17.

Job 34. 12.

13. 17. 19.

23. 42. 32.

It is answered, The Liberty given us, is not for an occasion to the flesh, and *shall mortal man be more sure than his Maker?* it is God that in his Wisdom and for his Ends hath set him in place of Government, and thee in place of Subjection: it is therefore right, for all his works are right; and thou that hatest right, art of all others, most unfit to govern. Therefore if thou countest God, that set him in place of Government, wise, righteous, holy and good; count him God hath set as Governour above thee, worthy all that esteem, honour, reverence and submission that by Gods command is due to the Governour.

But if thou have not this to object, and the folly in thy deceitful heart move thee to a contrary reply; saying, *I am a Believer, and he in place of Government is a Believer also; we are both free in Christ, and there is no difference of bond or free in Christ; we partake of the same Grace, and priviledges, and hope; we have one Father, one elder Brother, and we are Brethren; why should one Brother rule over another? He taketh too much upon him:*

1 Tim. 6. 22.

3. 4. Eph. 6.

1. Col. 3. 12.

Philem. 12.

13. 14. 15.

16.

Thou art answered, He ruleth not over thy Faith and Conscience, but over thy Body and outward affairs; and to help thy understanding, a distinction is afforded thee, between *In the Lord,* and *In the Flesh;* and *after the Spirit,* and *according to the Flesh:* that we may not confound *Adam* and *Christ*, the natural Man and the spiritual Man, the Commonwealth and Christ, Nature and Grace, in one: and so if those Sons of *Adam*, that be our Governours, be also Believers, if the Governours of the Commonwealth be Members of the Church, if he that sits as Man in place of Government, be also in the Faith, and so a Brother; then Believers are to esteem, love, submit and obey so much the more cheerfully, and the more readily, because they are faithful and

and belowd : so that if Governours, possess of the Power of Magistracy, be Heathen or Infidels, yet the Power of Magistracy they are possess of, is of God, and ordered by God. If the Magistrates be Believers, and so Christians and Brethren, their Christianity annihilates their Magistracy, no more then Grace destroyeth Nature, or the Church the Commonwealth; but helps for the good and profitable exercise thereof; and so without any question asking for Conscience sake, about our submission to Principalities and Powers, and obeying Magistrates What Religion do they most affect? how are they qualified or disposed? how came they to be possess of the Power? by Birth and Inheritance, or by Election of the people, or by Conquest? If God in his providence hath ordered that Power, and possess such of that Power, we are to look at the ordering hand of God; and knowing him to be good, to believe him to do good: and so, whether he hath ordered them for mercy or chastisement, yet to submit to, and not to resist the Powers; but in all their commands, that we may do, though to our own damage, obey them. In things before commanded by God, obey them more readily and cheerfully: if any of their commands be to deny or disobey God, yet resist not the Power, but refuse doing the Command, and submit to suffer the punishment they will inflict; and this with patience before the Lord, that comes so to try us; and so if we will not resist, but please God, it behoves us all, every man, and specially Believers, so to be subject to the Higher Powers, as is fully and plainly declared and commanded, in places alledged, *Rom. 13. 1-7. Tit. 3. 1, 2. 1 Pet. 2. 13, 14-17.* And many Evidences, Demonstrations, Reasons and Motives might be given, to move and press us bereunto; but that Explication would be tedious: as to say,

1. The undoubted Sovereignty, Right and Authority of the Lord, the earth being his, and they that dwell in it; he having made all, and being the upholder of all, having also bought all men to be in his dispose, so as he may put them under what Governours he please: and those that will not serve those under whose Government he puts them, we will be unto them. *Jer. 17. 5, 6.*

2. As he hath Right, Authority, and Wisdom, Power and Godness, to use it; so he doth rule for ever by his Power, and hath according to his will given the several parts of the earth, first to *Deut. 1. 5, 6. 19-23. Josh. 12. Ezek. one 29. 19.*

Dan. 2. 37.
2 Chron.
36. 33.

one, then to another to possess, and govern; and given Kingdoms and Commonwealths, according to his will, as in Scripture we may read at large.

Isa. 3. 4, 5,
6. & 19. 11,
13. Deut. 2. 8
48. Judg. 17
6. & 18. 1. &
21. 25. Heb
1. 14. Jer. 3.
15 Pro. 29. 2
& 11. 10, 14

3. When he is so provoked by a people, that in displeasure he will chastise them, though for gracious ends; then he will give children or fools to be their Princes or Rulers; or their enemies to rule over them; or, which is the heaviest of all, deprive them of having any King or Ruler, when every one will do his own will, and one man devour another: and when his face shines upon a people, to make the Righteous rejoyce, he gives them Shepherds according to his heart, and sets the Righteous in Authority.

Psa. 135. 6.
Ecclel. 3. 14
Job 23. 13, 14
& 34. 29.

4. What he will do, he doth in this business, and none can withstand him, so as to add to, or take from this business he doth; but whether for mercy or chastisement, such as he puts in power shall be in power for the time appointed by him.

Psa. 82. 1-7
& 33. 10, 11
Rom. 13. 3.
4. Prov. 19.
21. & 26. 10
& 29. 26. &
16. 10.

5. As he doth all things rightly, so when he putteth men in power, he giveth them a charge, and they shall give account to him; and however they intend or proceed, yet they must give account to him, and he ordereth all their Judgements in the issue, not to fulfil any of their vain counsels, but his counsel and ends; and though many seek the Rulers favour, yet every mans Judgement shall be as the Lord ordereth it, who oft puts a Divine Sentence in the Rulers Lips, that the Judgement of the Lord is pronounced; and that surely to be submitted to, as from the Lord.

Act. 4. 26-
28. Psa. 2. 1-
6. Gen. 45.
4. 5. & 50.
20. 2 Sam.
29. 5, 8. &
30. 1-19.
Dan. 3. 13.
30. Rev. 7.
14, 15.

6. In those things wherein men deal and judge most unrighteously, and the innocent undergo the greatest injury, yet God hath his ordering hand therein, to bring light out of darkness, and makes it in the issue, to come forth to the greatest good of the sufferers, and of others also that love the Lord, which will support all that take all out of the hands of God in the believing acknowledgement of his Government, as we may see, not onely in the examples of Christ, but of Joseph, and David, and others. And to move us to this submission,

Luk. 22. 27
Mat. 23. 23-
27.

7. We have besides the command of God, the example of our Lord and Saviour; though Lord of all, yet as he was Man, and Minister of the Gospel here on Earth, he behaved himself as a Servant, even among his Disciples; and both payed Tribute him

sel.

self to *Caesar*, and counselled others so to do; and taking all his sufferings out of his Father's hands, he resisted not the sentence of *Pilate*; but acknowledged, That he could have had no power against him, if it had not been given him from above. Therefore whoever will acknowledge the Sovereignty, Wisdom, Goodness, and Power of God, in his ruling by his Power, and disposing Power and Government to the Sons of Men, must in that acknowledgement, even for the Lord's sake, and the glory of his Name, be subject to such Government, as he ordereth to be over us. And this is to do it in singleness of heart, as to the Lord: and he that doth not on this Ground submit to the Powers that are in being, will finde occasions of discontent, to keep him from a single-hearted Submission, if the Powers he desireth were granted to him: so that even then he will be a Murmurer and male-content. Therefore let us on this ground submit.

And if any enquire, *What is that obedience and submission we are on this ground to render to Magistrates:*

I answer, Even the same which the Scripture on this ground requireth us; which appeareth to be,

1. That we do honour them, in reverence and estimate of the Power ordered to them, as that which is right, and best for us in that frame we are found in; and so beware we curse them not in our hearts, nor revile them with our tongue, or so endeavour to render the Magistracy infamous. i Pet. 2. 17.
1 Tim. 6. 1.
Psa. 109. 68.
Ecc. 10. 20.
Exo. 32. 28

2. That we resist not the Power by rising up or rebelling against it; but if its injunctions be for such things, as in conscience to God we cannot do, then submit to endure their punishment, if they will inflict it. Rom. 13. 1,
2-5.

3. That we joyn not with such, as are not content with the Powers God ordereth; and if afflicted, will not with patience wait till God ordereth it to be more merciful; but of themselves will be seeking and endeavouring to change: meddle not with such, have no confederacy with them. Prov. 24.
21, 22.

4. That we yield unto them that Tribute, that Custome, and that Fear that is due unto them. Rom. 13. 6,
7.

5. That we be ready to every good Work required by them, for the Preservation, Safety, and Commodity of the Commonwealth. Tit. 3. 1.

6. That

Mat. 22. 21
Joh. 18. 11.
& 19. 11.

Tit. 2. 3, 3. 6. That we shew all meekness and patience towards a Man though many of the Assessors and Collectors, for those works should behave themselves churlishly and foolishly.

Rom. 12. 7. That we defraud or injure no man, nor revenge our own cause, but in love endeavour as much as is possible to live peaceably with all men, and so innocently in the Nation and Commonwealth in that Government we are under.

Eccl. 10. 4. 8. That if the Spirit of the Ruler rise against any one, That he do not rashly fly, but humbly submit: if the Spirit of Satan raise Persecution against the Truth, if the way be opened, one may fly to escape, and spread the Truth farther, or in weakness, to avoid the snare of denial: but if it be only the Spirit of the Ruler against a Man, yielding will pacify great offences.

1 Tim. 2. 1, 2, 3, 4. Jer. 29. 7. Psal. 37. 1-7. 9. That we pray to God for his teaching, governing and preserving those in Authority, and making them instruments of good to us and the Commonwealth, and so pray for the peace and welfare of the Commonwealth and Nation we live in: and thus not fretting our selves, or being envious against evil doers, but doing good, we may dwell in the Land, and be fed.

And thus it becomes us to submit to, and obey Magistrates, even as they are, and because they are Magistrates, whatever they be, so long as God continues them in their Power over us.

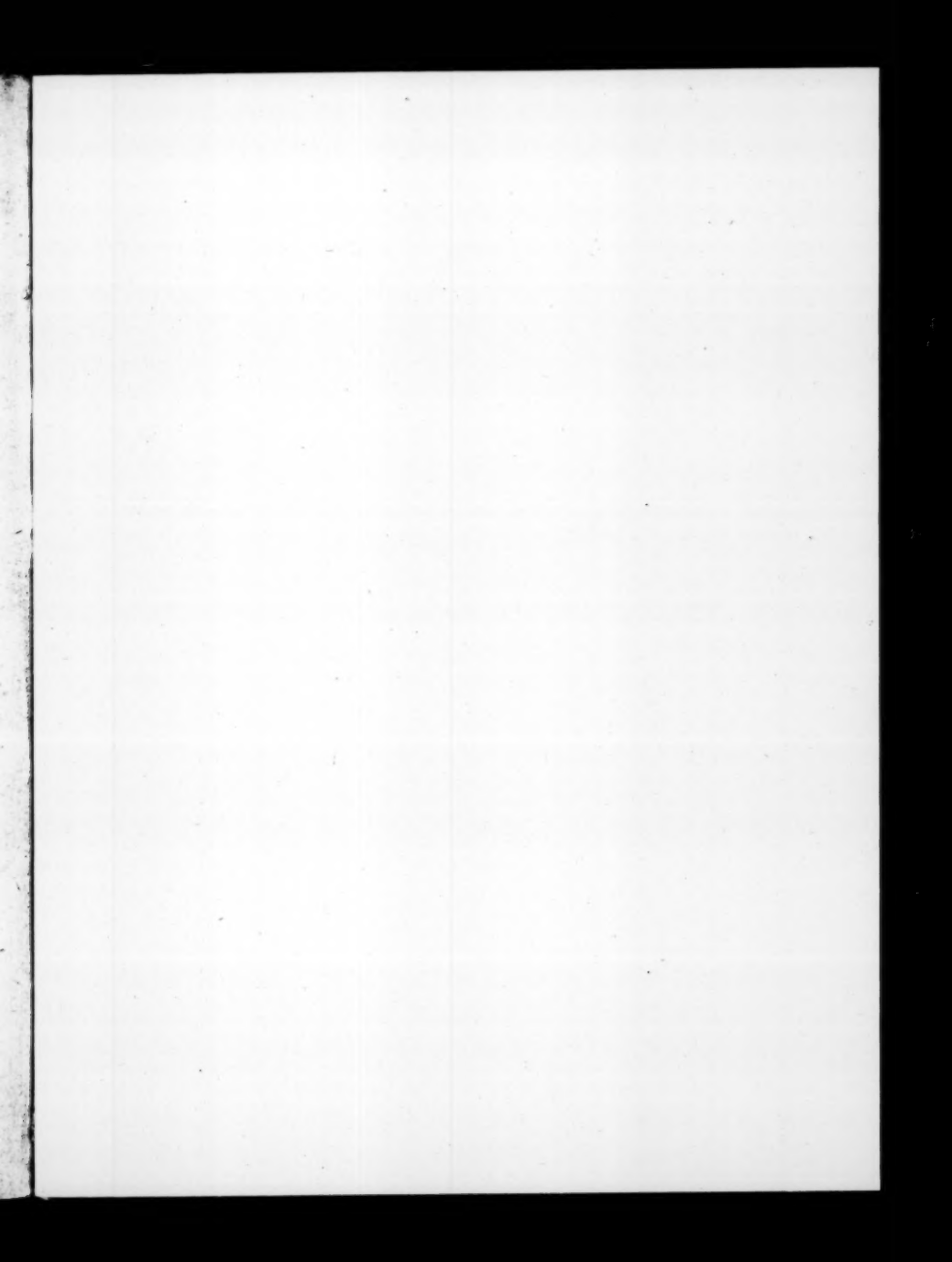
But if these Magistrates have other Ornaments put on them by God, (besides their simple Magistracy) in which they have some resemblances of our Lord and Saviour Christ upon them, then there is more abundant goodness extended by God to us in them, and more obligations still to thankfulness for them, and cheerful submission, and ready obedience to them; as to say,

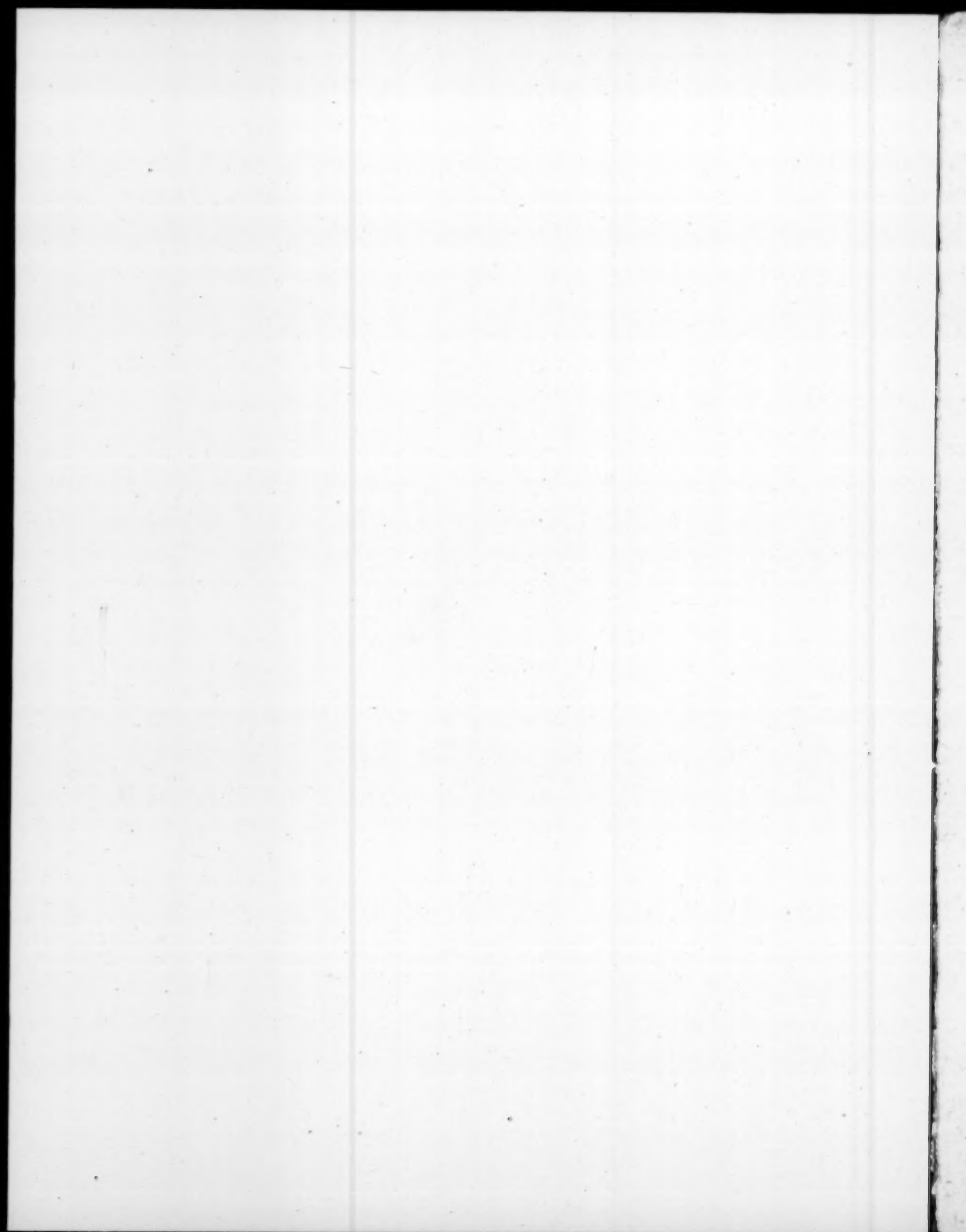
Deut. 18. 15. 1. If the chief Governour be one of our selves a Country-man, a Kinsman, of our own Country and Nation.

Deut. 1. 2, 21. 2. If he have undergone hardship in sufferings and services with us and for us.

Exod. 22. 2. 3. If God hath honoured him to be an instrument to us of freedom from any hard slavery and bondage, and of enjoyment of safety in peace and liberty.

Nehem. 2. 4. If being set in Power, his bent and Business is to protect and seek the welfare and peace of the people in the Commonwealth,





wealth, and especially of such as fear God; that they may live quiet and peaceable lives, in all godliness and honesty.

5. If to this end he endeavour to purge our wicked Officers, *Psa. 101. 8, 9* and set up Men fearing God, for Under-Judges and Magistrates.

6. If he love the Church of God, and be himself even one of them, *Psal. 122.* rejoicing with them in fellowship in the Ordinances of God, seeking the peace and prosperity of the Church; if so, then in these things he resembles, not only *Moses, Joshua, David, Nehemiah*, but in some measure the Lord himself; and if for the Lord's sake we should submit to, and obey Magistrates, though evil men; how much more, if God give us such a Governour, are we to be thankful for, and submit to, obey and live cheerfully and quietly under such a Government?

Therefore having so good ground for my request, I pray you, men, fathers, and brethren of this Nation and Commonwealth of *England*, take it well that I make this address to you; beseeching you, that now God hath been so gracious to us, and dealt so mercifully with us, that none of us be like those wicked Adversaries that grieved that one was come to seek the welfare of God's people; nor let us fall out one with another, but be at peace, and so with thankfulness to God submit to, and live quietly under the Government God hath so extraordinarily given us, and sealed his minde in his manner of putting us under it; in which we have such Testimonies of his mercies, and streams of his goodness, that knowing his minde for our submission, I need use no other motives to persuade: onely I shall assay to remove some thoughts, that hinder the ready submission of some; and for that, is the rest of my request in my address to you all.

*Nehem. 2.
10. Gen.
45. 24.*

1. You dear Friends, that plead your Obligation and Affection to the Governour and Government that fore-was in the King and his Successors, I commend your then-Affection and Faithfulness in its season, in and according to that Obligation; in which, so long as with God's allowance I might. I stood one with you: but God hath by a power even issuing from that power, signally with his own hand changed that, and set another Power up that is in being, and the very Successor of what went before. I need say no more: a Child is to honour his Father; but if his Father be dead, and his Mother married to another man, the same Law binds

him to honour him that is now his Father. I might give many such instances, and fortifie them with Scripture also : but I shall only pray you consider the example of that holy Prophet *Daniel* commended in holy writ ; he was faithful to *Nebuchad-nezzar* ; yea, and to his Son *Belshazzar* also, (and what became of the unfaithful Prince and Princes, that submitted not to be faithful in that Obligation, when God had put them under it, nor would be perswaded thereto, is known : but *Daniel* was faithful) yet when God by providence put that Government and Governour out of being, and set up another, even the *Medes* and *Persians*, who won that Power by conquest ; *Daniel* submitted to, and followed the Lord ; and was as faithful to *Darius*, as ever before to *Nebuchad-nezzar* ; he knowing that the most High ruleth in the Kingdom of men, and giveth it to whomsoever he will ; when God had set up another Power, he was subject unto that : And *this is written for our instruction, That we may walk in the way of good men.* What troubles beset such as would not submit to, and live under the Government God hath set over them, we may read at large in Scripture. And how God hath resisted and testified against such as have enterprized Rebellion to the Government he by providence puts us under, even the dim-sighted may see. Let therefore the Apostolical charge take place with us, and let every Soul be subject to the higher Powers that are in being, knowing they are ordered of God. If you cannot fully digest this counsel, yet till you can, you may digest *Gamaliel's* counsel, to cease opposing ; *For if this counsel, or this work be of men, it will come to nought ; but if it be of God, ye cannot overthrow it, lest happily ye be found even to fight against God.* And I hope, in considering what God hath done, and what the Scripture saith, you will see that the setting up this Power is of God, and so digest the Apostles counsel also.

2. You my dear Country-men, that from the Authority of the King and Parliament, and so from the Authority of Parliament, issuing from and confirmed by the King, did from and in obedience to that Power, lift up your hands and protest before God, to be faithful to that Power : and also, when that Power had in its agitation, something purged and new moulded it self ; so, as the House of Lords was down, and the King departed, even then a-

gain.

Dan. 1. & 2.
 & 4. & 5. 17.
 13. & 6. & 9.
 Ezek. 17.
 12-21. Jer.
 38. 16-20.
 & 29.

Rom. 15. 4.
 Pro. 2. 20.

Jer. 29. &
 43. & 44.

Act. 5. 38.
 39.

again protested to be faithful to that still remaining Power of the Government of the Commonwealth of *England*, as it then stood, without King or House of Lords; and on dissolution of that Power, many made their Addresses to the Chief in Military Power, for calling a free Parliament; and by vertue of his Authority, voted for Members; and so by Act and Hand, avouched his Authority. Did not you, as I do, all this to God, in obedience and submission to him, acknowledging him the Orderer of all Powers; and so submitting to the Power he hath posselt of being? if you did it not on this ground, you were weakly carried and byassed with some base ends, which far be it from me to judge: and if you did it on this ground, then have you not onely seemed, but really involved your selves in the Obligation of Faithfulness to the Protector and Government that is in being; and so your own heart will say as much to you as I can, *That every Soul of us be subject to the higher Powers that are in being.* Nor are a few grievances any toleration to us for unfaithfulness: but surely we have none, but what the necessity in Providences disposing hand puts on us; nor are we loaden with any burthen, or hindred of any advantage, nor drawn to any service, which in our own former Engagements we did not oblige our selves unto. Therefore I hope you are well pleased with, and will be obedient to the Government God hath put us under: and I pray you let us lovingly and peaceably so walk together in our obedience.

3. Now you dear Fathers and Brethren, who for the love of Jesus Christ, and in desire to please God, and approve your hearts to him in your Faith, Worship and Conversation, and did in times past lovingly agree together in Union of Affection and Profession for this design, and could bear some differences then in other Opinions, where this design was found to be agreed in; and then the burthen and trouble complained of, was, the imposition of superstitious Rites, and Doctrines, and Traditions of men, the lordly Rule of BBs, the evil proceedings of their Courts, and want of Liberty to worship God according to our Conscience: for attempting and pressing after which, some were imprisoned, and some lost blood and life, some were silenced, many cited, and many drawn to their Courts, and some excommunicated, and some occasioned to flee into other Countries: by reason of all which, they that

feared the Lord went under the terms of Puritans, Precisians, Factionists, Schismatics, and disobedient to Authority; and so made the odium and scorn of the common people; derided, abused, &c. and then glad in secret to meet, for Fasting, Prayers, and Instructions. In those dayes we loved one another; and professed, might we enjoy Liberty of Conscience, for enjoyment of, and fellowship in the Gospel, bread and cheese, mean fare and mean accommodations for the outward man should content us. This was a time of sadness; but now God hath tried us; and we are found not upright in what we professed, as our many discontents and complaints do testifie; even now when God hath freed us from those burthens and complaints we then groaned under, and given us a Protector and Government, under which we enjoy more Liberty of Conscience and fellowship in the Gospel, than we could then have thought of; if we did not fall out among our selves; and because our particular lusts are not satisfied, ready to fault and murmur against Governour and Government also, as the Children of *Israel* did in the Wilderness against *Moses*, after their great deliverance; but their murmurings were against the Lord, as it's to be feared ours also will be found to be: an ill requital of so great mercy, once so highly prized, and earnestly prayed for; and now received, so lightly esteemed: it brings to my minde the saying of a godly Minister in those times, who loved me, and I him; and having some communion together, though our Habitations were far distant, on occasion of some saying, in which we fully agreed not; *I thank God, saith he, that such difference as this breeds no dis-union nor dis-affection between us; I desire it might be so with all that fear the Lord: but we have a common enemy,* (meaning the BBs.) *that persecutes us all; and we may thank God for it, for by that means we are kept at peace with, and love to one another: and if that common enemy be once removed, then shall we fall out among our selves.* He that said this, is now with God; I that heard it, am yet living on this earth, to see his words verified. I am sorry we make no better use of God's mercy; and return so evil to him for so great good done us: I pray God give us to be humbled for it; and now in love and thankfulness to him, and love to one another, to lay aside vain-glory, envy, bitterness, wrath,

anger, evil speaking, and help us to be kinde one to another, and tender hearted; not every one seeking his own things, but each the good of other; and then may we enjoy the benefit of the mercy given us, and so be thankful for and live comfortably under the Government God hath so graciously set over us; for which my Address is to you; which one might think needless for such as we; and if it be needful for some, as it appeareth it is, yet it is difficult for me to make it rightly, because of the diversity of mindes among us; I pray therefore bear with me, and accept it, while I endeavour it as well as I can: and so I make my Address to,

1. You reverend Fathers and Brethren, whose minde and bent is set for a National, Provincial, and Classial Presbytery, for Order and Government of Church-affairs; and to have the Power of the Magistrate to confirm and stablish the same; and so to give such Power to you, that by the Power of the Magistrate, imparted to you, you may set up and carry an end the same; and discontent if the Magistrate afford you not this Power. Surely, Order among Brethren, and in Church-Assemblies and Affairs, is needful, desireable, profitable and beautiful; and even that in having Officers also: yet that it is so needful, desireable, profitable and beautiful for outward Order, to be alwayes, in all Ages, or in all Nations, or in all Congregations, or in every or all the parts of any one Country or Province the same, I nowhere finde in Scripture; but this I finde, a true Church, and for spiritual gifts, highly enriched and commended, and Order required; and yet no outward Officers mentioned; yea, probable, because of their divisions, not trusted to chuse their Officers, till the Apostle came and set such things in order; yet were they true Churches in *Corinth*, as there were divers in other places, that were true Churches for some time before they had any such outward Officers. And I also read, how in the same time and Age, in another place, that in the Church there was Bishops, (or Elders) and Deacons, (or Ministers) to help in Ministration; and especially, for the relief of the poor; and this a Church as much approved, as any I know: and yet I finde in *Crete* and *Ephesus*, divers Churches that had Bishops, (or Elders) and Deacons; and also a Bishop or Elder appointed to oversee all the Churches in that Province, with their Bishops

1 Cor. 14.

26-40. &

11. 2, 3, 4.

Act. 14. 21-

23.

Phil. 1. 1.

Act. 6. 3-6.

Tit. 1. 5-11.

1 Tim. 1. 3-5. & 3, & 5. Bishops & Deacons, to admonish them both for right Doctrine and Manners, and to be chief in helping them both for ordaining and confirming both of Elders and Deacons, *etc.* as *Titus* in *Crete*, and *Timothy* in *Ephesus*. To say *Timothy* and *Titus* did this as they were Evangelists, is but a saying without proof: for as the names of Apostles, Prophets, Evangelists, Pastors, Teachers, were not appropriated to Ecclesiastically called Church-Officers; but to all those so gifted by Christ, and other Officers called Bishops & Deacons, or Elders and Deacons: so the work of an Evangelist is set out plainly and fully to be in teaching, *etc.* and this the command to be kept till the appearing of our Lord Jesus: and though men so gifted be fittest for such oversight also, yet no necessity, yea, or possibility, to have alwayes the like outward order in Church-Officers and Government, though Churches differing in some outward form may be alike true and good both in Doctrine and manners; and that among them all was done in Faith and Love by the Word, and such spiritual power and weapons as the Word afforded them, without craying power of the Magistrates of the Commonwealths, or desire of any part of their Sword, to carry an end, and manage their business with. So it was in the beginning of the first Christian Churches, in the best times: so that, reverend Fathers and Brethren, you may perceive, I do not fault, but justifie rather the Order desired by you, though the terms of expression of it be obscure; yea, I could as willingly be under the same, so I might enjoy the soundness of Faith, and Liberty of spiritual fellowship with Brethren of another outward Order, as before to have been under the BBs with Freedom from their superstitious Injunctions, and to enjoy the foresaid Liberty; for the order and power of this and that is one and the same, if rightly used, onely called by different Titles: but this is that which is faulty, and occasions faultiness, The desire of the Magistrates Power, to impower you to establish and carry an end this Order; for which you have neither Word nor Example of Christ, or any his Apostles, Prophets or Evangelists, nor any thing like, but the by-gone Law of the *Aaronical* Priesthood. Oh, my Fathers and Brethren, did you so mourn for the Tyranny of this Power in the BBs hands, and would you have it in yours? was their lording Power over their Brethrens Faith and Conscience so evil in your eyes,

eyes, and will the same be good in your hands, when onely the Title of Lord, and some gross outward Superstitions are taken away? was Liberty of Conscience for all Fears of the Lord, so good, and much to be desired, when that power was in their hands? and is the same now a cursed Liberty and toleration for any but those that submit to have that Power in your hands, and come under your Order, when many tender Consciences of your godly Brethren can no more digest your Order, than they could the former? I hope the most of you by this time are better perswaded, than to be soliciting the Governour to give Power into your hands, to rule over your Brethren. It's enough, we are protected, and you have Liberty for going on, and winning in, all that by Word and good Conversation, you prevail with to joyn in that Order. I hope this contents you, so that you will not murmur at, but be thankful for the Government; and press for no farther Power, than the protection it so lovingly affords you: as for those whose Spirits are still carried to enjoy that Power in their hands, do they not hereby either justify the Power they pretended against, and so testifie it was not conscience of sinfulness in a lordly Power in Ministry of the Church, nor the lordly Power they sought to pull down; but the taking away those Persons and Tides, and exalting themselves into the same Power? or else their mindes are altered, desiring to have that builded and established, of which once they complained, and sought to pull it down. Surely, such may thank God that the Governour affords them not their desires; for did he, they would hurt both him, and themselves, and others also, as much as their fore-Fathers did: but I hope there remains not many thus minded. Therefore my request is, That we may consider well the mercies God hath given us in the Government he hath set over us, and what an Instrument of Mercy the Governour is made to us. Surely, we are eased of that, which (if our hearts were right) was our greatest grief and complaint. And there is Liberty for that desired Order, as far as by Scripture, Truth, Teaching, and holy Conversation, and warrantize from God, may be reached unto; yea, more then when we fasted and prayed, we did expect in answer of our Prayer. Let us not grutch our Brethren to enjoy the same mercy with our selves, that prayed, and have their Prayers answered with us; but in thankfulness to him that

that answereth our Prayers , praise God, and thank him for our Government , and pray for our Governour , and live together in peace and love under his Government , not biting one another, lest we be consumed of one another ; and if we be perfect, and of one minde to glorifie God, and live in peace, the God of peace will be with us, and bleſs our Protector and us also.

2. And you, beloved Fathers and Brethren, whom some ground-
 lessly call *Independents*, I hope you have as much as your Souls de-
 sire of the Protector , as Protector, and in the Government in re-
 spect of your personal and social Concernments in that Liberty
 and protection that is afforded you : seeing , whatever by the
 Word and your holy Conversation , according to the light and
 knowledge given you , and blessing of success afforded you , you
 have even outward Liberty to congregate , and receive into your
 Congregations , and to order for Offices and Exercise , accord-
 ing to your Conscience and understanding of the Word ; and pro-
 tection herein also. I know you desire not worldly promotion,
 nor any power of the Magistrate , to Lord it over your Brethren,
 that in some things dissent from you, and accord not in all things in
 your Order in congregating : and so you do readily , that which
 my Address is for. And so my Request to you is, That we may
 in singleness of heart to God, and love to one another, persevere in
 Thankfulness and Prayers for the Instruments of our Mercy , and
 not by discontented Thoughts suggested by any , be waved ; but
 live peaceably with acknowledgement of the Mercy given us , un-
 der the Government over us : and that we may so do , let us nei-
 ther judge nor despise our Brethren, fearing the Lord , though in
 some things they dissent from us ; walking according to the light
 they have received, and not according to all that light we conceive
 our selves to have received ; nor murmur at , or press the removal
 of some things that agree not with our Judgements about a pub-
 lick Ministry in the Nation , and the maintenance thereof. You
 know, that new Wine put in old Vessels, will break the Vessel, and
 both Wine and Vessel will be marred : and every thing is beauti-
 ful in its time ; and some things of that Nature can yet hardly be
 done with Righteousness : and besides , as Christ is a Saviour , so
 his followers principal aim in their agitations , is saving ; and the
 sudden doing of some things of that Nature, would produce raging,

har-

ROM. 14. 1,
 18.

hardening; destroying rather than saving them; till by degrees they be brought to a better capacity. And if we remember God's gracious order in dealing with us, to bring us to that we now enjoy; and wait with patience for others, to win them with loving-kindness; and think God's hand, who knows what is fittest for us, and when; and pray to our heavenly Father for blessing, guidance and protecting of our Protector, and his Council, who hath heard and answered us thus far; will certainly, to let us is good for us, hear and answer us further; only let us not undervalue, but improve the opportunities already given us: and so in thankfulness for, walk submissively to, and peacefully under the Government God hath given us. I need say no more to you.

3. But for you, beloved Fathers and Brethren, that believingly look for the Lord Jesus Christ, that once abased himself, and died for us, and hath procured us so much good by his Cross; and by virtue thereof, extends so much mercy daily to us; to come again personally in glory, and to take to him his great Power, & sit upon the Throne of David his Father, and reign; and all his Saints to come with him, and reign with him; and so all the Kingdoms under the whole Heavens to be given to the Saints of the most High. It is marvel to me, that any of you should be discontented at the Government, under which you enjoy so many mercies; that you cannot with thankfulness live quietly under it; and wait with patience for that day: If in my Address to you for this, I come near in touching some goodly appearing thoughts; yet let that loved, there is no occasion of stumbling in him: and I hope, Love will so lead me, that I shall offer no just occasion for love to be provoked or stumble at.

1. If you say, *Your desire is, that Christ may reign in his Saints; and your grief and offence taken, is, because it is not so;* then I pray let us begin at home; and we shall find the greatest cause of grief for this, to be within our selves; and in this desire, I am persuaded not only our Protector, but all Saints in this Commonwealth are one with us; for Christ reigning in his Saints, in this Day of his Grace and Patience; is not his reigning with and by his Saints, in making all of them the outward Rulers and Governours of the men of this World; but reigning and

Cal. 2.20. living in his Saints by his Word, and Spirit, subduing every
 2Cor. 10.3. Thought to the Obedience of Christ, and them to accept the
 4. & 4.13. Cross of Christ, and Conformity to him in it; and so by the Spi-
 2Tim. 1.7. rit of Faith, Love, Power, and a sound Minde, he dwells in them,
 1Cor. 9.19- and they live to him; and yet are in this World for his sake, as
 27.1 Joh. 5. he was, subject to humane Powers, and Servants to all for their
 4.5. Rev. 12. good; and though they overcome the World, yet the Victory is
 11. & 3.10. by Faith, proceeding to more spiritual goodness, and not by car-
 Act. 9.4.5. nal Weapons, reaching to worldly Power and Honour over men;
 Col. 1.24. but by the Blood of the Lamb, and the Word of their Testimony,
 2Tim. 2.12. not loyng their lives unto the death; so, as while he reigns in
 them, they keep the Word of his Patience, and are Sufferers for him,
 and with him, and he with them; who shall after reign with
 him, when he reigns: and this I hope you all believe; and this
 also, That Christ his reigning in his Saints, hath been from the be-
 ginning, ever since he had a Church on Earth; and more abun-
 dantly and manifestly, since he completed his Sacrifice, and ad-
 vanced our Nature in himself to Heaven, and sent forth such plen-
 tiful gifts of the Holy Ghost; and so doeth in this Day, though the
 men of the World cannot perceive it: and our eye-sight so weak,
 that a little dust of some difference so blindeth us, that we can hard-
 ly discern it in our Brethren dissenting from us, (though in circum-
 stance) so as to give thanks as the Apostle did for the *Corinthi-
 ans* and *Colossians*: but need rather that admonition given to the
Romans; but the Saints reigning with Christ, and his own per-
 sonal reigning with and by them, as it is yet to come, so it comes at
 once, and they begin together: when he comes, and takes to him
 his great Power, and reigns over the Kingdoms of the World;
 then, and not till then, shall his Saints so reign with him: he that
 believeth on him, makes not haste, nor desires to reign before his
 Master; but waits for that, till the Lord comes from Heaven: and
 when by providence he putteth any Saint into a place of world-
 ly Power and Government; yet in that also, they will be found
 Sufferers with their Master, and Strangers in this World, as
 Saints; and though Protectors of their Brethren the Saints in their
 outward Peace, yet Rulers of them as men also in their outward
 affairs, and not able to carry all as they would in and by their se-
 veral Officers and Under-Governours in this World: wo is us, if
 they

they should suffer any thing by us, for whom questionless they suffer much; so, that we cannot look to have all without fault here; we must wait for that till our Lord and Master himself doth come; even thus it was with *David*. And so the time of the Saints rest, and reigning with Christ over the men of the World is not yet. It is better for us to have Christ reigning in us now, and to look for our reigning with him, as *Abraham* and our Fathers did for the *Inheritance and Kingdom*.

2. If any of you say, *We agree in this, only we would have Christ to be set on his Throne*: I answer, To desire and haste to that Day, All Saints that believe such a Day, as in which Christ shall sit on his Throne, do assuredly joy with you; but before that Day, to desire or attempt to set Christ on his Throne, none that rightly understand and well ponder the business, dare joy with you in desire or essay. I beseech you consider with me but these things, which I hope you believe, as I do.

First, That the Throne of Christ he is now upon, is the Throne of the Father; and he, and he only as man, and no man but he, is already set down with his Father on his Throne: nowhere called *The Throne of David*; but, *The Father's Throne; The Throne of God*, that is set in Heaven; where he, even the Man Christ, now is set on the right Hand of God; all Power and Authority given unto him; so, as God doth all by Jesus Christ; and he doth all both from God, and as God; and so he ruleth by his Power for ever, and his Kingdom ruleth over all; and by such Magistrates as he pleaseth, he ruleth the Sons of men; and by his gracious Word and Spirit he gathereth a people to himself; and ruleth in their hearts and societies.

And thus is Christ by his Father set with his Father upon his Throne; and there to continue, till he make his Enemies his Footstool, which is the time of the restitution of all things; and then none shall fetch him down, but the Lord shall send him, and surely this Government of his, while he sits with his Father on his Throne, it becomes us all to submit to, both in his providential ordering of Governments among the Sons of men, and his spiritual Regiment by the Gospel in the Church; and all this without murmuring, or appointing him his way; yea, it is best even for the

Kings and Judges of the Earth; no his and submit to him; and not to oppose him whom God hath made Lord of all; nor at the request of any, to stay to pull him from his Father's Throne, to sit him on another; if we should desire such a thing of our **PROTECTOR**, it is a great misery to be denied. But

Secondly, Consider farther concerning setting Christ on his Throne

Q. 2. What manner of Throne it is, and whose it hath been; and the Scripture will tell us, it is *Davidical*; and so in the promise of it, called, *The first Dominion*; and expressly, *The Throne of his Father David*; and that was neither above in the Heavens, nor in the Hearts and Consciences of Men, in which Christ was before, and is above *David*; but the Throne on which *David* sat, much exalted, shall he sit on and reign.

2. Where the first, chief and continuing place of this Throne on which he shall sit shall be; and the Scripture tells us, It is *Jerusalem, Zion*, the City where *David* dwelt, in the Land of *Canaan*, where *Abraham* sojourn'd. This *Jerusalem* and *Canaan* made new and beautified, shall be the place of his Throne, and the praise of the whole Earth.

3. What is to be done by him before he sit upon the Throne of *David*, and reign, and all his reign with him; and this the Scripture declares to be, To continue his spiritual gifts in and unto the Saints, to perfect them for the work of the Ministry, till the last man be brought in that shall be called by this Ministration of the Gospel; Call; that we all (not *some* only, but *all*) meet together in the Unity of the Faith, and of the Acknowledgement of the Son of God, unto a perfect Man, unto the measure of the Age of the fulness of Christ, meet to be possessed of the purchased Inheritance; and then, that the Lord Jesus do personally and visibly descend from Heaven, in the same body in which he died, and rose, and appeared to his Disciples, and ascended up to Heaven, where he yet sitteth on the right hand of God, and maketh intercession for us; for whose so coming, the Saints long and wait; and then in this his descending from Heaven, that he do in a moment raise the Saints that sleep, and change the surviving, that together

at once they may see the Lord, and meet him in the Air; so to be ever with him; and so bring men, then that he come, together with all his Saints, and overturn all the Powers and Governments of this World; and so put down all Rule, Authority, and Power, that the *Davidical* Government may rule all, till all be given up to the Father; and so God be All in all. True it is, when he comes to do this, whoever of the Governours of this World in any of the Nations be found a Saint, shall in the same moment be changed, and meet him, and come with him to this work; and for the rest, such as at the first, on the appearing and coming of Christ with all his Saints, submit to serve him and his people, shall have their lives prolonged, though their Dominion be taken away. But all that then refuse and rebel, shall be destroyed and burnt up both root and branch: This being the Day of Perdition and Destruction to ungodly men; and this not like other battels, in which some die on both sides; but with burning and fuel of fire, by the Breath of his Lips: and this done, then will he restore all things, free the Creation from its bondage, and make the Heavens and Earth new, for a righteous people to dwell in: and this done, and not before, he will sit upon the Throne of *David*, and then set his Saints on Thrones to reign with him. And so the Scripture directs us to look for this day.

4. Who is to send him forth, and set him upon his Throne. Surely, he is not to receive his Kingdom, or be set on his Throne after a worldly manner, or by any of this worldly Powers, or Weapons, that his Souldiers should so need to fight for him; nor shall the Saints set him upon his Throne; yea, the most High God, he, and he onely it is, that at the season sends forth this Son of Man, and giveth him the Throne of his Father *David*, and setteth him thereon; and of him onely he receiveth it, and so setteth thereon; and being set on his Throne, he it is that giveth the Kingdom to his Saints, and setteth them on Thrones. This Honour is his.

True it is, before his personal appearing to do all this, many Earth-quakes and shakings of worldly Powers will be; and the Ten Horns hating the Whore, and making her desolate and naked, eating her flesh, and burning her with fire; the Horns enriching themselves with their spoils: in which battel, the Saints as Men,

Zach. 1. 4.
1. 9. 11. 23
9. 10. 16.
Pla. 149. 5.
9. 1 Cor. 15
14. 15. 20.

Dan. 7. 12.
1sa. 60. 12.
Mal. 4. 1. 3.
1 Pet. 3. 7.
Jude 14. 15.
1 Thel. 1. 8.
9. 1sa. 9. 4.
1. 6. 8. 11. 4
Psal. 72. 4.
Aa. 3. 19.
10. Rom. 8.
19. 20. 21.
12. 1sa. 69.
12. 13. 14. 17.
Rev. 21.

Joh. 18. 36.
Pla. 2. 6. 9.
Ezek. 33.
23. Aa. 3.
39. 20. Pla.
132. 23.
Dan. 4. 44.
8. 7. 13. 14.
2. 2. 2 Tim.
4. 8. Rev. 2.
26. 83. 22.

Mat. 24.
Rev. 17. 16
and

and as called by Authority, for defence of a people, and Execution of justice on evil doers, may have their hand and work; yet they as Saints, are preserved so, that they use valour and not violence, commit no rapes, seek not the ruine and destruction of men, but even in their overthrow and confusion, desire the fall and shame of them, may be blessed to them, as a means of their conversion: whence also they rejoyce not in their ruine and harm, but as they are subdued, are very merciful to them; though when in their perverseness overthrown, they rejoyce in the righteous Judgement of God, and for their own deliverance; their main design being the same with their Masters, according to Gospel-way, The Salvation of men: they know, that for revengeful, unnatural, and filthy actions in executing wrath, the Lord hath another Generation of men. Therefore the Saints being as men by humane Authority called, are Souldiers; and also as Saints, faithful; and so, though valiant and victorious in war, yet blood is not imputed to them, nor the Victory ascribed to them, otherwise, then as mediate called Instruments used together with others by Christ in his providential Government, and not as Saints and Partners with Christ. This being his own, and in respect of Saints, as Saints, his alone work, by his Power in his Providence, to overthrow the Enemies. In which, his Garments are sprinkled with the Blood of his Enemies; some of the Saints also dying in these Battels, his coming also approaching nigh. But being come, that Battel in which the Saints, and all the Saints, and none but Saints shall be with him, and himself personally and visibly with them, and before them; shall not be with carnal Weapons, nor Garments rolled in Blood, nor any confused noise, or any Saint dying; but the Breath of the Lord, and burning and fuel of fire, and all, and onely the wicked overthrowne, as is said. And this done, before he sit on his Throne, and so reign, and the Saints reign with him; and then it will be: wait for it.

Thirdly, Consider, That, as is said, the Saints must not reign before their Master and Lord; and, that he receives his Kingdom from his Father, and then they receive it from him: so likewise must they not reign before one another; yea, not the surviving on Earth, before them that sleep in the Lord: when we

are

are all gathered together unto him, then, and not till then, shall this signifying be. *Abraham, Isaac, and Jacob, &c.* must not have it before us; much more must not we look to receive it before them.

And all these things considered, I suppose it will appear, That it is not from the Spirit of God, that any should desire and expect Christ to reign on Earth, as *David*, for the destruction of his Enemies; before he reign as *Solomon*, seeing all the Enemies of Christ, and his People at his coming, must be destroyed, before he so reign: nor as *David* was a type of Christ, is the Truth in Christ to be found by times and parcels; and if spiritually you would have *David* a type of Christ's Shepherds Office, as he was King and Prophet, then for the first Fruits in this spiritualness, Luk. 9. 36. this reigning is not to destroy mens lives, but to save them; and Act. 15. 16, so by Gospel-preaching, to build up the Tabernacle of *David*, the 17. 1 King, Courts of the Lord, in and for the Conversion of Souls. And 3. 6. as for *Solomon*, he was given to *David*, as a Son to sit on his Throne; and in that he was but a Type of Christ, the very promised Son that is to sit on the Throne of *David*, which will be when, and as is before shewn. And there is no strength for this, in that conceit, That the Kingdom of Christ should be for a time before his own personal appearance, in the Nature of a little Stone, to break in pieces, &c. Nor is it so said either in the Vision or Exposition, that in the Nature of a little Stone, it shall break, &c. but that a Stone cut out of the Mountains without hand, smote, &c. Now we know, That Christ is a precious Stone; and to some, a Stone of offence: He is given of God, that framed his Body in the Womb of a Virgin, and raised him from the dead; and he in his first appearance was, and as discovered in the Gospel, so still is, disallowed and despised of men; and beareth all with patience: and so little, yet the time is coming, when this Stone, how little soever now appearing, will break in pieces all wilful opposers; so likewise those that believe in Christ are compared to Stones, and so even the Church on Earth (as *Jerusalem*) a Stone, and this not natural, nor of man's, but God's making; and because despised and persecuted by men, and they in patience bearing it, they also are in appearance to men,

Dan. 2. 34.
35.

Isa. 28. 16.
1 Pet. 2. 6, 7.
8. Luk. 20.
17. 18. 1 Pet.
2. 5. Heb. 8.
2. 2 Cor. 6.
4. 10. Phil.
2. 4. 5. 6.
Zach. 12. 3.
& 14. 5, 9;
12. 15.

men; and in their own eyes little; yet in the issue at last, they will prove a burthensome Stone to all that trouble themselves with them in perfecting them. But surely; this will be at his personal coming, when the dayes of his patience come to an end: which if we believe, we may with patience wait for it. As for that Desire and Expectation of some, by some Advancement here in the

Mal. 3. 17. World that now is; to have a glorious manifestation of the Sons of God, before his personal coming, and restoring all things; it hath no Ground in Scripture, which expressly affirmeth, That to be 23. Col. 3. the very time. I forbear what of some Desires and Expectations might be said: my Desire is, that we may desire and expect nothing but what we have the Word and Promise of God for: and my Reason is, because if ungrounded and unwarrantable Desires and Expectations get rooting within us, they will lead to evil, and bring forth evil fruits, as a root of bitterness springing up, and destroying many; of which we are to beware: for,

Heb. 12. 15. Jer. 17. 6. First, It will blinde us from seeing when good comes; so that, if God make of our Brethren Instruments of Deliverance, and set one of them in place of chief Governour; though he should do his utmost by degrees, to get of the Saints for Under-Governors; though he afford us to worship God in Christ according to the Light we have received; yea, if he seeing us to differ, do not only protect us from harm by others, but also from one harming another; if he should see a fleshly desire sprung up in some Saints to be Rulers over all others in this World; he knowing all Saints are not yet agreed who are the Saints that should rule, and such Desires unfit men for ruling; this being that would cause a worse War than any yet hath been, and he in his Wisdom and Love do stop it; If he suffer persecution of Tongue and Pen, for these things, and do patiently bear it, and still seek the Protection and Good of all, and Liberty for all Saints; yea, such as will requite him: yet such groundless and unwarrantable Desires and Expectations, so blinde, that missing them, we see not the good in all this; but all we have, becomes to us like that Fla-

z. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

Brethren, let us fly this great evil ; which getting root, will bring forth more evil Fruits, shewing their contrariety to Grace in the very Face of them : for,

2. Secondly, where these unwarrantable Desires and Expectations prevail, they lead,

1. To withdrawing our Prayers, and Endeavours to withdraw from praying for those in Authority, contrary to God's express command. 1 Tim. 2. 1, 2

2. To discover what we conceive to be weakness in those in Authority, contrary to Charity, and the express Command ; no Saint being without some weakness, though they have not the Temptations Governours have. 1 Pet. 4. 8. 1 Pro. 25. 9.

3. To speak evil of Rulers, to make them appear vile to others, contrary to the express charge of God to us, concerning them. Exod. 22. 28. Eccles. 10. 20.

4. By such dealing, to sad the hearts of the righteous, and comfort the hearts, and strengthen the hands of the wicked, that are set for ruine and destruction of all that are bent for, or profess godliness. Ezek. 13. 22. 23.

5. Yea, under pretence of complaining of Persecution, if crost of our wills, to persecute with Tongue and Pen, such as with all their endeavour strive to keep us from Persecution ; yea, when such the care of the chief Governours, that I suppose no man can truly say. That by his authority and allowance, he is persecuted for glorifying God, and advancing the Lord Jesus Christ as the Son of God, and the Son of Man ; yea, for his sufferings as Man, or Exaltation ; or, as being the most High God or for bearing forth the Testimony of Christ in the Gospel, or using any Ordinance of his commanded in the Gospel ; and so for his Conscience in worshipping God in and through Christ, however one Saint differ from another in the manner hereof, if they rebel not against the Government, to hinder the outward Peace of the Nation and Commonwealth.

Oh my Brethren ; I pray God keep us from these evils ; and if any of us have run into them, and suffered some reproof for that, from saying, In such things we suffer for conscience sake, or for good works, as Christ did : yea, rather let us mind and be thank-

ful for the mercies we enjoy, and live peaceably under the Government God hath so graciously given us : and in all, I pray ponder what the Scripture saith, in all I have said to you, my Brethren, whose reproach, for expecting the personal coming of Christ to reign with his Saints on Earth, I am very willing to bear my part in that with you, though I am perswaded the term of Fifth-Monarchy-men, was not by those of understanding put on you for this Desire and Expectation, but for desiring and expecting a Kingdom for the Saints to rule over the men of the World, before his personal and visible coming ; which would be liker to Anarchy, than Monarchy. I suppose Charity will thus judge : and that it is according to Truth, in which Charity rejoyleth. I beseech you therefore, as my Address is more earnest to you, so let me not be denied of you, to whom I have spoken in the last place. For, my Brethren, I would be loath any of those hideous Brands, prophesied to be found in such as walk in the way of *Cain*, *Balaam*, and *Corah* in these last dayes, should be found on any of us, as despising Dominion or Government, Presumption, and self-willedness, and speaking evil of Dignities : and I hope, yea, am sure, if we minde it, the grace of God will prevail with us to that which is better.

2Pet. 2. 10.
Jude 8.

And now to you all, Men, Brethren and Fathers, Country-men and Neighbours, I pray let us search the Scriptures ; and according to their direction, let us be thankful for, and subject and obedient to, and live lovingly and peaceably under the Government God hath graciously put us under. I have not used any motives to you, from the faithfulness of him God hath made our Protector, as his ends from the first, if we could have attained that was professedly aimed at, even for advancing him that was before ; his heart to all godly minded, and care for the Commonwealth, the signal Testimonies of God's approbation, and answer of Prayers in his manifold Transactions, his mercies to many in distress ; yea, to some undeserving, of which I might have said something knowingly : nor have I used any subtil or polickick insinuations : but my Address to dress you, is only in the Name of the Lord, with his Words, and in bowels moved by the Testimony of Christ, the extent whereof,

as in Gospel set forth, all that in heart believe, have a Principle within their heart, leading to as much as I desire; whose hearts, I fear it not, are with me in this Address.

Wherefore I entreat all Men, and especially Brethren; as we acknowledge the VVisdom, Love, and Goodness of God in his ordainment, in giving us this Government, and putting us under it: so let us accept it, submit to it, pray earnestly for blessing on our Protector, and all in Authority under him, and live under the Government with submission to the Higher Powers, obeying Magistrates; and as far as is possible, live peaceably with all men, endeavouring to keep the unity of the Spirit in the bond of peace with all our Brethren: so shall we not hinder our selves of our desired and expected good; but may still expect the continuance and increase thereof to Governours and governed; and the God of peace will be with us. *So be it.*



FINIS.

